

Var evil, approximate to
ga wealth, both for the
xxin sake of
· general sacrifice to-
day, for the sake of
general sacri-
fice to-morrow.¹

StfKTAVI

II.

(LVTI.)

The deities are INDRA

an
d
Ptf
sH
AN
;
the
*Ri**
lu
an
d
me
tre
as
bef
ore

1. We invoke you,
IXDRA and PCJSHAN,
for your
friendship, for our
well-being, and for
the obtaining
of food.²

2. One (of you).
approaches to drink
the *Soma*
poured out into
ladles, the other
desires the buttered
meal.³

3. Goats are the
bearers of the one,
two well-fed
horses of the other,
and with them he
destroys his
foes,

4. When the
showerer INDRA sends
down the fall-
ing and mighty
waters, there is PUSH
AN along with

him d- will of PtfsHAN, and
 .⁴ of JNDRA, as (we
 5. cling) to the
 We branches of a tree.
 dep 6. We draw to us,
 end for our great
 upo welfare, PUSHAN
 n and INDRA,,?S a
 the charioteer (pulls
 goo tight) his reins.

I
 X.
 (L
 V
 II
 I.
)

The deity and *Rishi*
 as before j the metre
 of the second verse
 is

Jagati,

of the rest *Trishtubh*.

w_Ra xxiv. i. One of
 thy forms, (Pusiux), is
 luminous, one is

¹ *Adyd cha*
sarvatdtoye, swa-*
c/ta farvaidtaye : the
 sub-
 stantive is explained
yajna, that which is
 conducted by all tiu
 priests, *larvair-rit-*
irigb kit-lay ate ; or it
 may mean for the
 dit.
 semination of all
 enjoyments, *sar-*
ceshdm bhogndm
vistdrdya

* *Sama-Veda*, I.
 202.

³ *Karamlham*: s?ee
 the preceding
Sukta, note 1.

⁴ *Sdma-Veda*, i.
 146.